

"That Art Thou."

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

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Epynotes.

THE practical demonstration of the theory of Karnic law and reincarnation may be found in the science of astrology. Though false prophets who profess this science are numerous still it can not be denied that there is a plenty of genuine astrologers in India ; and in some horoscopes we find that the events of a long life are mentioned in their minutest details. The planets make us suffer or enjoy for the *Karma* of our past lives ; in other words, our present fate is the result or effect of our past deeds.

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The truth of astrology is beyond a shade of doubt. We have personally examined a palmist and a physiognomist who could give us the exact year, month, date, hour, second, and minute of our birth, the former by reading the lines of the hand and the latter by examining

the marks on the forehead. A dozen of hands and foreheads were thus examined before us in a manner in which fraud was out of question. The astrologers saw these men first time in their life when reading the hands and foreheads. How will the sceptic explain these facts ? We are not going to disbelieve our own eyes and ears.

* *

Such being the case we need not doubt for a moment the theories of reincarnation and *Karma*, the two chief pillars of the Hindu Shastras. These are not theories but facts as proved by the Science of astrology.

* *

As the moon retaineth her nature though darkness spreads itself before her face as a curtain ; so the soul remaineth perfect even in the bosom of the fool.

* *

The lips of the wise are as the doors of the cabinet. No sooner are they opened, but treasures are poured out before thee.

* *

Is not prayer a study of truth—a sally of the soul into the unfound Infinite? *Emerson.*

* * *

He most lives who thinks most, feels the noblest, acts the best. *Pestus.*

* *

Recently at the World's Fair at Chicago the Hindu *Yogees* Swami Vivekananda and Mr. Nara Singh have made a profound impression on the Western mind. The tenets they preached were regarded by all present as the loftiest and noblest of which any system of religion or philosophy may be proud of. To the European audience these two gentlemen appeared to be the true type of the Eastern *Yogi*. But to us the thing appears in a different light. The *Yogis* in question appear to be the civilized *Yogis* of the nineteenth century and trained up in the Western School of thought. The fun at Chicago did not fail to attract their notice, nor did they shrink from unburdening their minds in glowing language before an audience most of whose members no doubt failed to fathom the heart of a real *Yogi*. The true *Yogi* is seldom in touch with the world and avoids the concourse of men as we do foul stench. He is naturally forgetful of the world and its interests and like an eagle loves complete solitude and retirement. He looks with an equal eye upon the assembly of emperors and the gathering of peasants. Such is the real type of the Indian *Yogi*.

* *

Take from the period of thy life the useless parts of it, and what remaineth? Take off the time of thine infancy, the second infancy of age, thy sleep, thy thoughtless hours, thy days of sickness; and even at the fulness of years how few seasons hast thou truly numbered?

* *

General opinion is no proof of truth, for the generality of men are ignorant.

* *

Learn to esteem life as thou oughtest; then art thou near the pinnacle of wisdom.

Think not with the fool that nothing is more valuable nor believe with the pretended wise that thou oughtest to condemn it; love not life for itself but for the good it may be of to others.

* *

Love, which is the soul of friendship, is the fruit of religion. *Gregg.*

* * *

As the breath of heaven (wind) sayeth unto the waters of the deep, "This way shall thy billows roll, and no other; thus high shall they raise thy fury, and no higher"; so let thy spirit, oh man, actuate and direct thy flesh—so let thy spirit bring it into subjection.

* *

Disembodied consciousness is God. God is the light of knowledge untainted by the affections of matter. He is without any attribute or weight filling every conceivable geometrical point of space. God is the omniscient and omnipresent Presence and nothing more.

* *

Make the most of time, it flies

away so fast, yet method will teach you to win time. *Goethe.*

* *

Greatness is not the gift of majorities; it can not be thrust upon any man; men can not give it to another; they can give place and power but not greatness. The place does not make the man, nor the sceptre the king. Greatness is from within. *Ingersoll.*

* *

Be virtuous while thou art young, so shall thine age be honored.

* *

The life of man is like a dew-drop trembling on the leaf of a lotus.

* *

The following is an account of Crystal-gazing from a London magazine: "Sitting the other day at lunch at a friend's table, the wife of a well-known solicitor, hearing something said of seeing pictures in crystals, remarked that she could not look into a glass or a decanter without seeing pictures. She never saw any meaning in them, but they were then perfectly distinct. Lifting a water-bottle that stood near, I placed it in front of her and asked her if she could see anything. Almost immediately she began, "I see a snow scene, the ground is covered with snow and there are fir-trees in the distance upon which the snow is lying. Now there comes an old man who is walking briskly along, and he is putting up his umbrella to keep off the snow-flakes, but the sun is shining. I have never seen the place, I have never seen the old man, but they are perfectly distinct. Now they are gone. I take no notice of them, for whenever I look in any water-bottle, or glass of water, I see things."

* *

Crystal-gazing is a gift, and few persons are possessed of this gift. An expert suggests the following method of research: "Look about your room for any article having a polished surface suggestive of depth—something you can look not only at but into; the back of a Japanese tea-tray, a glass of ball of any kind, the stem of a glass vase without ornament or cutting, a plain glass bottle of ink, a tumbler of water—take any one of these, sit down in a shady corner, arrange the objects so as to guard against reflections and look into it quietly. Don't stare or inconvenience yourself in any way. If you are alone, so much the better, but if people are talking in the room they will not interfere with you, and indeed may possibly serve as stimulus and suggestion. If after a few minutes nothing happens, put your reflector away, and try again another time with any variation that may occur to you changing your crystal perhaps, or experimenting earlier or later in the day, or in a different room, and don't be discouraged if you have no success for a long time. I have myself lost the power of crystal-gazing for weeks together at others I can not look steadily into any reflecting surface without seeing a picture of some kind. Indeed I have all my life seen pictures and visions without any crystals at all."

* *

What then is life that man should desire it? And what is breathing that he shall covet it?

Is it not a scene of delusion, a series of misadventures, a pursuit of evils linked on all sides together? In the beginning it is ignorance, pain in its middle, and its end is sorrow.

* *

What part of life is it that we wish to remain with us? Is it youth? Can we be in love with

rage, licentiousness, and temerity? Is it age? Then we are fond of infirmities.



Personel and Impersonel God.

THE present paper is from the pen of the late Mr. Subba Row and was published in an early issue of the Theosophist. An attempt is made in this paper to present the real view of the Upanishads to the reader with regard to the conception of Parambramb. While agreeing with other statements contained in this paper, most of which are no doubt very lucid, we differ from the writer in his views concerning Parambramb or Chidākās. The points of divergence are noted in the foot-notes.

At the outset I shall request my readers (such of them at least as are not acquainted with the Cosmological theories of the Idealistic thinkers of Europe) to examine John Stuart Mill's Cosmological speculations as contained in his examination of Sir William Hamilton's philosophy, before attempting to understand the Advaita doctrine; and I beg to inform them beforehand that in explaining the main principles of the said doctrine, I am going to use, as far as it is convenient to do so, the phraseology adopted by English psychologists of the Idealistic school of thought. In dealing with the phenomena of our present plane of existence, John Stuart Mill ultimately came to the conclusion that matter, or the so-called external phenomena, are but the creation of our mind; they are the mere appearances of a particular phase of our subjective self, and of our thoughts, volitions, sensations, and emotions which in their totality constitute the basis of the Ego. Matter then is the permanent possibility of sensations and the so-called laws of matter are properly speaking the laws which govern the succession and co-existence of our

states of consciousness. Mill further holds that properly speaking there is no noumenal Ego. The very idea of a mind existing separately as an entity, distinct from the states of consciousness which are supposed to inhere in it is in his opinion illusory, as the idea of an external object, which is supposed to be perceived by our senses.

Thus the ideas of mind and matter, of subject and object, of the Ego and the external world, are really evolved from the aggregation of our mental states which are the only realities so far as we are concerned.

The chain of our mental state or states of consciousness is "a double-headed monster" according to Prof. Bain which has two distinct aspects one objective and the other subjective. Mr. Mill has paused here, confessing that psychological analysis did not go any further; the mysterious link which connects together the train of our states of consciousness and gives rise to our *Ahankār* (egoism) in this condition of existence, still remains an incomprehensible mystery to Western psychologists, though its existence is but dimly perceived in the subjective phenomena of memory and expectation.

On the other hand, the great physicists of Europe are gradually coming to the conclusion that mind is the product of matter, or that it is one of the attributes of matter in some of its conditions. It would appear, therefore, from the speculations of Western psychologists that

matter is evolved from mind and that mind is evolved from matter. These two propositions are apparently irreconcilable. Mill and Tyndall have admitted that Western Science is yet unable to go deeper into the question. Nor is it likely to solve the mystery hereafter, unless it calls Eastern Occult Science to its aid and takes a more comprehensive view of the capabilities of the real subjective self of man and the various aspects of the great objective universe. The great Advaita philosophers of ancient Aryavarta have examined the relationship between subject and object in every condition of existence in this solar system in which this differentiation is presented. Just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions. These different states of matter do not all come within the range of our present objective consciousness. But they can be objectively perceived by the spiritual Ego in man. To the liberated spiritual monad of man, or to the

Dhyana Chohans, every thing that is material in every condition of matter is an object of perception. Further *Pragna* or the capacity of perception exists in seven different aspects corresponding to the seven conditions of matter. Strictly speaking there are but six states* of matter, the so-called seventh state being the aspect of cosmic matter in its original undifferentiated condition. Similarly there are six states of differentiated *Pragna*, the seventh state being a condition of perfect unconsciousness.†

By differentiated *Pragna*, I mean the condition in which *Pragna* is split up into various states of consciousness. Thus we have six* states of consciousness either objective or subjective for the time being as the case may be, and a perfect state of unconsciousness (rather a perfect state of consciousness. *Ed.*) which is the beginning and end of all conceivable states of consciousness, corresponding to the states of differentiated matter and its original undifferentiated basis which is the

* The division of *Pragna* into six states is rather arbitrary, as is the division of matter into corresponding states. The Sankhya Philosophy divides *Prakriti* into numerous categories. The grades of consciousness is almost infinite as there are infinite beings in the universe inhabiting the various planets and solar systems. Still some broad line of demarcation must be adhered to and it is optional for any system of philosophy to divide the phenomenal manifestations into seven divisions or four divisions. The six states of consciousness or any of them can not be strictly speaking *subjective*, because nothing but the seventh state of *Pragna* (Parambrahm) can really be subjective. Even the Logos (Ishwara) is objective from the standpoint of Parambrahm. H. P. B. in a note appended to the "Seven-fold Principle of Man" says, "The Brahman or Parambrahm, the absolute of the Vedantins, is neuter and unconscious, and has no connection with the masculine Brahma of the Hindu Triad." Again, "Space, then, or 'Fan, Bar-nang (Māha Sunyatā) or, as it is called by Lao-tze, the 'Emptiness,' is the nature of the Buddhist Absolute." The statement concerning the absolute of the Vedanta philosophy is false from first to last. Our Brahman is not Space or Emptiness. It is Satchidananda.

† The seventh state of *Pragna* which shines by its own light and in which there is no difference between the subject and the object is not "perfect unconsciousness" as the writer wrongly terms it. Unconsciousness (which resembles the state of deep sleep) is merely an aspect of the unconditional *Pragna*. It is stated in the Shāstras that Parambrahm or unconditional *Pragna* is beyond the state of *Susupti* or deep sleep. It is also stated that even in the state of deep sleep (unconsciousness) the difference between the subject (Ego) and the object (Non-ego) does not vanish in as much the Ego witnesses *Agnāna* (ignorance). The seventh state of *Pragna* is not "perfect unconsciousness" but on the contrary, it is perfect consciousness as distinguished from the imperfect states of consciousness known as *Jagrata*, *Svapna* and *Susupti*. The seventh state of consciousness does not require an object to illumine it; it is self-luminous and shines by its own light. It is wrong to say that "it knows itself not." On the contrary "it knows itself" and does not know anything besides itself. Mr. Subha Row seems to argue that wherever there is consciousness there is relation and wherever there is relation there is dualism; and as

beginning and end of all cosmic evolution.

It will be easily seen that the existence of consciousness is necessary for the differentiation between subject and object. Hence these two phases are presented in six different conditions, and in the last state there being no consciousness (?) as above stated, the differentiation in question ceases to exist. [Rather, there being no finite consciousness the differentiation in question ceases to exist. *Ed.*] The number of these various conditions is different in different systems of philosophy. But whatever may be the number of divisions, they all lie between perfect unconsciousness (?) at one end of the line and our present state of consciousness or *Bahir-pragna* at the other end. To understand the real nature of these different states of consciousness, I shall request my readers to compare the consciousness of the ordinary man with the consciousness of the astral man, and again compare the latter with the consciousness of the spiritual Ego in man. In these three conditions the objective universe is not the same. But the difference between the Ego and the non-ego is common to all these conditions. Consequently, admitting the correctness of Mill's reasoning as regards the subject and object of our present plane of consciousness, the great Adwaiter thinkers of India have extended the same reasoning to the other states of consciousness and come to the conclusion, that the various conditions of the Ego and the non-

Ego were but the appearances of one and the same entity—the ultimate state of unconsciousness. [Rather the ultimate state of Perfect Consciousness.] This entity is neither matter nor spirit (if the word spirit means finite consciousness); it is neither Ego nor non-Ego; and it is neither object nor subject. In the language of Hindu philosophers it is the original combination of Purush and Prakriti. As the Adwaites hold that an external object is merely the product of our mental states, Prakriti is nothing more than illusion, and Purush is the only reality; it is the *One* existence which remains eternal in this universe of Ideas. This entity then is the Parambrahm of the Adwaites. Even if there were to be a personal God with anything like a material *Upādhi* (physical basis of whatever form) from the standpoint of an Adwaiter there will be as much reason to doubt his noumenal existence as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the universe as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They can not admit that the grand total of all the states of consciousness in the universe is their deity, as these states are constantly changing and as cosmic ideation ceases during *Pralaya*. There is only one permanent condition in the universe which is the state of perfect unconsciousness, (rather perfect consciousness. *Ed.*) bare *Chidakasam* (field of consciousness) in fact.

there is no sense of dualism in Parambrahm as it is all-in-all, it must be unconsciousness. The above reasoning is based upon a wrong assumption. It is true that where there is *finite* consciousness there is relation and dualism, but how does Mr. Row know that the same rule extends to the case of *infinite* consciousness. Has he exhausted all the planes of consciousness in the universe including the plane of absolute consciousness? The experience of *Yogis* in the highest state of *Samadhi* confirms the statement that as a man approaches the absolute source of all consciousness his finite consciousness becomes more vivid instead of growing unconscious. Certainly it is not desirable to put "perfect unconsciousness" at the end of all evolution. It is not *Adwaitabad*, but nihilism in the strict sense of the word.

When my readers once realise the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness (rather perfect consciousness) is considered as Parambrahm.

The idea of a God, Deity, Ishwar, or an impersonal God (if consciousness is one of his attributes) involves the idea of Ego or non-Ego in some shape or other, and as every conceivable Ego or non-Ego is evolved from this primitive element (I use this word for want of a better one) the existence of an extra-cosmic God possessing such attributes prior to this condition is absolutely inconceivable. Though I have been speaking of this element as the condition of unconsciousness, it is properly speaking, the *Chidākāśam* or *Chinmātra* of the Hindu philosophers which contains within itself the potentiality of every condition of *Pragna* and which results as consciousness (rather, *finite* consciousness) on the one hand and the objective universe on the other, by the operation of its latent *Chitsukti* (the power which generates thought).

Before proceeding to discuss the nature of *Parambrahm*, it is to be stated that in the opinion of the Adwaites, the *Upanishads*, and the *Brahmasutras* fully support their views on the subject. It is distinctly affirmed in the *Upanishads* that *Parambrahman*, which is but the bare potentiality of *Pragna* is not an aspect of *Pragna*, or Ego in any shape, and that it has neither life nor consciousness.*

The reader will be able to ascertain that such is really the case on examining the *Mundaka* and *Mandukya* Upanishads. The language used here and there in the Upanishads in apt to mislead one into the belief that such language points to the existence of a conscious Ishwar. But the necessity of such language will perhaps be rendered clear from the following considerations.† * * * *

It now remains to be seen how Adwaites account for the origin of mental states in a particular individual. Apparently the mind of a particular human being is not the universal mind. Nevertheless cosmic ideation (the universal mind) is the real source of the states of consciousness in every individual. Cosmic

* The above statement takes our breath away. The Adwaites never hold the above opinion and there is not a single passage in the *Upanishads* which bears out the above statement. How can *Parambrahm* be unconscious, when it is consciousness itself. *Parambrahm* is consciousness, not that it has consciousness. It is the eternal objectless cognition. It is described as characterless being, pure intelligence, and undifferented beatitude. If Mr. Subba Row's interpretation of the *Upanishad*, be the right one, are we to believe that the Adwaites develop the sense of the absolute unity of *Jiva*, *Brahm*, and *Jagat* in order to remain eternally in a perfect unconscious state. When the hour of *Mahāpralaya* will strike, are all sentient beings in the universe destined to be merged into ever-lasting unconsciousness? If so, there is very little difference between Western materialism and the philosophy of Mr. Subba Row.

† It is true that the Ishwara of the Upanishads is not an extra-cosmic deity in the true sense of the term. He is himself a phenomenon, a figment of the cosmic fiction. Though he has to work under fixed natural laws, He is the highest, holiest, and most powerful being in the world of phenomena. The Ishwara of the Upanishads is the highest product of cosmic evolution, one who is placed far above the high personal beings known as *Bidehamuktas* and *Dhyān Chohdus*. And if any *Māhatma* can take some interest in our affairs though acting according to fixed natural laws, it is also possible for Ishwara to take a survey of phenomenal world from His own plane. No doubt, Ishwara is an unreality from the standpoint of the One Essence, *Parambrahm*, but it is a presumption for the ordinary man to ignore His existence, for the man who has not reached the highest state of *Samādhi* has not even the faintest idea of *Parambrahm*. *Parambrahm* is unconscious of the existence of the universe in as much as the universe is not apart from it; but as it is Perfect Consciousness, it has an absolute existence of its own in which it knows only itself. But Ishwara has also the knowledge of the phenomenal universe.

ideation exists everywhere; but when placed under restriction by a material *Upādhi* it results as the consciousness of the individual inhering in such *Upādhi*. Strictly speaking, an Adwaitee will not admit the objective existence of the material *Upādhi*. From his standpoint it is *Maya* or illusion which exists as a *necessary condition of Pragna*. But to avoid confusion, I shall use the ordinary language; and to enable my readers to grasp my meaning clearly the following simile may be adopted. Suppose a bright light is placed in the centre with a curtain around it. The nature of the light which penetrates through the curtain and becomes visible to a person standing outside depends upon the nature of the curtain. If several such curtains are thus successively placed around the light, it will have to penetrate through all of them, and a person standing outside will only perceive as much light as is not intercepted

by all the curtains. The central light becomes dimmer as curtain after curtain is placed before the observer; and as curtain after curtain is removed, the light becomes brighter and brighter until it reaches its natural brilliancy. Similarly, universal mind or cosmic ideation becomes more and more limited and modified by the various *Upādhis* of which a human being is composed; and when the action or influence of the various *Upādhis* is successively controlled, the mind of the individual human being is placed *en rapport* with the universal mind and his ideation is lost in cosmic ideation.

As I have already said, these *Upādhis* are strictly speaking the conditions of the gradual development or evolution of *Bahirpragna* or consciousness in our present plane of existence from the original and eternal *Chinmātra*, which is the seventh principle in man and the Parambrahm of the Adwaitees.

Browning

OPTIMISM AND ETHICS.

"Our remedies oft in ourselves do lie,
Which we ascribe to heaven. The fated sky
Gives us free scope; only doth backward pull
Our slow designs, when we ourselves are dull
But most it is presumption in us, when
The help of heaven we count in the act of man."

- * ONE of the ruling conceptions of Browning's view of life is that the good is absolute, and that it reveals itself in all the events of human life. By means of this conception, he endeavoured to bring

NOTE.—The views expressed in the above article are the views which underlie leading Theosophical works. I have, therefore, selected it for criticism. The theosophists along with the *modern Buddhists* place an unconscious Zero in place of the ultimate spiritual essence of the universe. Very rich language is employed to extol this Zero in the opening stanzas of Secret Doctrine, as if this Zero is an object to be aimed at. Attempt is also made to show that even the Vedantists of India postulate a Zero in place of the uncaused Cause. Sankaracharya carried on unmitigated warfare against this doctrine during his short but brilliant life. All our loftiest spiritual hopes and aspirations come to an end when we look at this "perfect unconsciousness" of the theosophist in which the whole of the phenomenal universe will be resolved at the time of Mahápralaya, however distant that period may be. The difference is trifling between the above doctrine and the doctrine of the materialists which evolves consciousness out of perfect unconsciousness.

together the elements which had fallen asunder in the sensational and moral pessimism of Byron and Carlyle. Through the re-interpreting power which lies in this fundamental thought when it is soberly held and fearlessly applied, the poet sought to reconcile man with the world and with God, and thereby with himself. The governing motive of Browning's poetry, the secret impulse which led him to dramatise the conflicts and antagonisms of human life, was the necessity of finding in them evidence of the presence of this absolute good.

The test of a philosophic optimism as of any other optimism which is more than a pious sentiment must finally lie in actual individual evils. Browning's creed or optimism was not merely the allowable exaggeration of an ecstatic religious sentiment, the impassioned conviction of a God-intoxicated man. It was deliberately presented as a solution of moral problems, and was intended to serve as a theory of the spiritual nature of things. The optimistic creed of the poet must not only establish the immanence of God, but show in some way how such immanence is consistent with the existence of particular things. His doctrine that there is no failure, or folly, or wickedness, or misery, but conceals within it, at its heart, a divine element; that there is no incident in human history which is not a pulsation of the life of the highest, and which has not its place in a scheme of universal good, must leave room for the moral life of man, and all the risks which morality brings with it. Otherwise, optimism is impossible. A God who, in filling the universe with His presence, encroaches on the freedom, and extinguishes the independence of man, precludes the possibility of all that is best for man—namely, *moral achievement*. Life, deprived of its moral purpose,

is worthless to the poet. Optimism and Ethics *seem* thus to come into immediate collision. Optimism, finding the presence of God in all things, *seems* to leave no room for man; and Ethics *seems* to set man to work out his own destiny in solitude, and to give him supreme and absolute authority over his own life.

But Browning held with equal tenacity to the idea of a universal benevolent order, and to the idea of the moral freedom of man within it. He endeavoured to find God in man and still to leave man free. His optimistic faith sought reconciliation with morality. The vigour of his ethical doctrine is preëminent, as the fulness of his conviction of the absolute way of the good. So powerful is his interest in man *as a moral agent*, that he sees nought else in the world of any deep concern. "My stress lay," he said, "on the incidents in the development of a soul: little else is worth study." This development of a soul is not at any time regarded by the poet as a peaceful process, like the growth of a plant or animal. Although the poet thinks of the life of man as the gradual realization of a divine purpose within him, he does not suppose it to take place in obedience to a *tranquil necessity*. *Man advances morally by fighting his way inch by inch, and he gains nothing except through conflict*. "The kingdom of heaven suffereth violence, and the violent takes it by force."

"No, when the fight begins within himself,
A man's worth something. God stoops
o'er his head,
Satan looks up between his feet,—both
tug—
He's left, himself, in the middle; the
soul awakes
And grows. Prolong that battle through
this life!
Never leave growing till the life to come."

It is under the guise of warfare that morality always presents itself to Browning. It is not a mere

equilibrium of qualities: it is valour in the battle of life. Browning's moral code contains no negative commandments and no limitations; but he bids each man let out all the power that is within him, and throw himself upon life with the whole energy of his being. Indifference and spiritual lassitude are, to the poet, the worst of sins.

Thus it is the decisive deed that gains the poet's approval. Everywhere, Browning's ethical teaching has this characteristic feature of vigorous decisiveness. "There is no surrender to an idle optimism." Browning is emphatically the poet militant and the prophet of struggling manhood. His words are like trumpet-calls sounded in the van of man's struggle, wafted back by the minds, and heard through all the din of conflict by his meaner brethren, who are obscurely fighting for the good in the throng and crash of life. His last act is a kind of re-enlistment in the service of the good; the joyous venturing forth on a new war under new conditions and in lands unknown, by a heroic man who is sure of himself and sure of his cause.

But now comes the great difficulty. How can the poet combine such earnestness in the moral struggle with so deep a conviction of the ultimate nothingness of evil, and of the complete victory of the good? His belief in God, his trust in His love and might, will brook no limit anywhere. His conviction is that the power of the good subjects evil itself to its authority.

How, then, does the poet deal with the apparently fundamental discrepancy between *religion*, which postulates the absolute and universal supremacy of God, and *morality*, which postulates the absolute supremacy of man within the sphere of his own action, in so far as it is called right or wrong?

This difficulty is the most press-

ing in modern philosophy. The question, at the bottom, is, whether we can have a philosophy at all; or whether we must fall back once more into compromise and the scepticism and despair which it always brings with it.

It is just because Browning does not compromise between the contending truths that he is instructive. The value of his solution of the problem corresponds accurately to the degree in which he holds both the absoluteness of God's presence in history, and the complete independence of the moral consciousness. He refused to degrade either God or man. He knew the vice of compromising, and strove to hold both the truths in their fulness. He did not compromise God's love or power. "Over-punished wrong grows right," Browning says. Hell is, for him, the consciousness of opportunities neglected, and arrested growth; and even that, in turn, is the beginning of a better life. For the poet the purpose of God is, that every soul shall learn the lesson of goodness, and reflect the divine life in desire, intelligence, and will.

At times, the poet seems to teach as man's best and highest, a passive acquiescence in the divine benevolence. But this attitude of quiescent trust, which is so characteristic of religion, is known by the poet to be only a phase of man's best life. It is a temporary resting place for the pilgrim, "where he may solace himself for a season." But the pilgrim has to go forward on his journey. The root of Browning's joy is in the need of progress towards an infinitely high good. He rejoices

"that man is hurled
From change to change unceasingly,
His soul's wings never furled."

The bliss of endeavour, the infinite worth of the consciousness of failure, with its evidence of coming triumph, these are the essence of his optimistic interpretation of human life,

and also of his robust ethical doctrine. And he prolongs the battle beyond time, for the battle is the moral life and man's best, and therefore God's best in man. The struggle upward from the brute may, indeed, end with death. But this only means that man "has learned the uses of the flesh," and there are in him other potencies to evolve:—"Other heights in other lives, God willing." Death is the summing up this life's meaning, stored strength for new adventure.

Browning is sure that it will be a battle and a winning battle. There is no limiting of man's endeavour after goodness. "Strive and thrive" are the last words which come from his pen.

These allusions to what death means, and what lies beyond death, do not solve the problem of the relation between morality and religion. Browning's treatment does not limit or compromise the conflicting truths. The poet rejects the ordinary view that the moral life is preliminary to the joy and rest of religion; that the moral life is a brief struggle to be followed by a sudden lift out of it into some serene sphere, where man will lead an angel's life, which knows no imperfection, and therefore no growth. Movements towards an ideal, actualizing but never actualized, is for the poet, the very nature of man. And to speak about either God or man as "the last term of a development" has no meaning to the poet. We are not *first* moral and *then* religious, *first* struggling with evil and *then* conscious of overcoming it. God is with us in the battle, and the victory is in every blow.

But there lies a deeper difficulty than this in the way of reconciling morality and religion, for the presence of both God and man in human action. Morality, in so far as it is achievement, might conceivably be immediately identified with

the process of an absolute good; but morality is always a consciousness of failure as well. Its very essence and nerve is the conviction that the ideal is not actual. And the higher is man's spiritual attainment, the more impressive is his view of the evil of the world, and of the greatness of the work pressing to be done.

Nor does it rest with condemning the world. It also finds flaws in its own highest achievement, so that we seem ever 'to mock ourselves in all that is best in us.' The beginning of the spiritual life seems just to consist in a consciousness of complete failure, and that consciousness ever grows deeper.

The moral world with its illimitable horizon had opened out round the poet; the voice of the new commandment bidding him, "Be perfect as your Father in heaven is perfect," had destroyed the poet's peace, and made imperative a well-nigh hopeless struggle; and, as he compares himself at his best with the new ideal, he breaks out into the cry:

"O great, just, good God! miserable me!" This humility and contrition, this discontent verging on hopelessness, constituted the characteristic attitude of Carlyle; and it represents a true and, in fact, an indispensable element of man's moral life.

But this self-condemnation in the face of the moral law is nothing more than an element, and must not be taken either for the whole truth or for the most fundamental one. It is because it is taken as fundamental and final that the discrepancy between morality and religion is held to be absolute, and the consciousness of evil is turned against faith in the good. It is an abstract way of thinking that makes us deduce, from the transcendent height of the moral ideal, the impossibility of attaining goodness,

and the failure of God's purpose in man. This is what Carlyle did. He stopped short at the consciousness of imperfection, and he made no attempt to account for it. He took it as a complete fact, and therefore drew a sharp line of distinction between the human and the divine. So far, he was right; for, if we look no further than this negative side, it is emphatically absurd to identify man with the Absolute.

The condemnation of self which characterizes all moral life and which is the condition of moral progress, must not, therefore, be regarded as a complete truth. For the very condemnation implies the actual presence of something better. Both of the terms, both the criterion and the fact which is condemned by it, fall within the same individual life. Man cannot, therefore, without injustice, condemn himself in all that he is; for the condemnation is itself a witness to the activity of that good of which he despairs. Hence, the threatening majesty of the moral imperative is nothing but the shadow of man's own dignity; and moral contrition, and even the complete despair of the pessimistic theory, when rightly understood, are recognised as unwilling witnesses to the authority and the actuality of the highest good.

The legitimate deduction from the height of man's moral ideal is thus found to be, not, as Carlyle thought, the weakness and worthlessness of human nature, but its promise and native dignity: and in a healthy moral consciousness it produces, not despair, but faith and joy. For the authority of the moral law over man is rooted in man's endowment. Its imperative is nothing but the voice of the future self bidding the present self aspire, while its reproof is only the expression of a moral aspiration which has misunderstood itself. Contri-

tion is not a bad moral state which should bring despair, but a good state, full of promise of one that is still better. It is, in fact, just the first step which the ideal takes in its process of self-realization: "the sting that bids, nor sit, nor stand, but go!"

The moral ideal thus contains a certain guarantee of its own fulfilment. It is *essentially* an active thing, and energy, a movement upwards. It contains its justification in itself, and requires to lean on nothing else. The essence of man's life as spiritual, *i. e.* as intelligent and moral, is its self-realising activity. Intellectual and moral life is progress. The cessation of the progress of the ideal in man is intellectual and moral death. This spiritual life or moral and intellectual activity, is inspired at every step by the consciousness of a "beyond" not possessed, of an unsolved contradiction between the self and the not-self, of a good that ought to be and is not. The last word, or rather the last word *but one*, regarding man is "failure."

The poet well knew that failure is the last word but one. "What is come to perfection perishes," he tells us. That perfection is not reached, merely means that the process is not ended. "It seethes with the morrow for us and more." The recognition of failure implies more effort and higher progress, and contains a suggestion of an absolute good, and even a proof of its active presence. "The Beyond," for knowledge and morality, is the Land of Promise.

Thus the moral ideal is a law which exists already, whether man recognizes it or not; it is the might in things, a law of which "no jot or tittle can in any wise pass away." The individual does not institute the moral law; he finds it to be written both within and without him. His part is to recognise, not

to create it; to make it valid in his own life and so to identify himself with it, that his service of it may be perfect freedom.

We thus conclude that morality, and even the self-condemnation, contrition, and consciousness of failure which it brings with it as phases of its growth, are witnesses of the presence, and the actual product, of an absolute good in man. In other words, morality rests upon, and is the self-evolution of, the religious principle in man.

Religion implies morality. An absolute good is not conceivable, except in relation to the process whereby it manifests itself. In the language of theology, we may say that God must create and redeem the world in order to be God; or that creation and redemption,...the outflow of the universe from God as its source, and its return to Him through the salvation of mankind,... must reveal to us the nature of God. Apart from this outgoing of the Infinite to the finite, and the return of the Infinite to itself through the finite, the name God would be an empty word, signifying a something unintelligible dwelling in the void beyond the realm of being. But religion is the recognition, not of an unknown, but of the absolute good as real. *Religion is the joyous consciousness of the presence of God in all things.* And morality, in that it is the realisation of an ideal which is perfect, is the process whereby the absolute good actualizes itself in man. It is true that the ideal cannot be identified with the process; for the ideal is the principle of the process; and therefore more than the process. Man does not reach "the last term of development," for there is no last term to a being whose essence is progressive activity. Man does not therefore take the place of God, and his self-consciousness is never the absolute self-consciousness. But

still, in so far as his life is a progress towards the true and good, it is the process of truth and goodness within him. It is the activity of the ideal. It is God lifting man up to himself, or in the language of philosophy, "returning to himself in history." And yet it is at the same time man's effort after goodness. Man is not a mere "vessel of divine grace," or a passive recipient of the highest bounty. All man's goodness is necessarily man's achievement. And the realization by the ideal of itself is man's achievement of it. For it is his ideal. The law without is also the law within. It is the law within because it is recognised as the law without. Thus, the moral consciousness passes into the religious consciousness. The performance of duty is the willing service of the absolute good; and, as such, it involves also the recognition of a purpose that cannot fail. It is both activity and faith, both a struggle and a consciousness of victory, both morality and religion. We cannot, therefore, treat these as alternative phases of man's life. There is not first the pain of the moral struggle, and then the joy and rest of religion. The meat and drink is, "to do the will of Him that sent me, to finish His work." Heaven is the service of the good. "There is nothing in the world or out of it that can be called unconditionally good, except the GOOD WILL." The process of willing, the moral activity, is its own reward; "the only jewel that shines in its own light."

It may seem to some to be presumptuous thus to identify the divine and the human; but to separate them makes both morality and religion impossible. It robs morality of its ideal, and makes God a mere name for "the unknown." Those who think that this identification degrades the divine, misapprehend the nature of spirit and forget that it is of its essence

to communicate itself. And goodness and truth do not become less when shared; they grow greater.

This thought of the unity of God and man is one which has frequent utterance from the poet when his religious spirit is most deeply moved; for it is the characteristic of religious feeling that it abolishes all sense of separateness. It removes all the limitations of finitude and lifts man into rapturous unity with the God he adores; and it gives such completeness to his life that it seems to him to be a joyous pulse of the life that is absolute.

Thus from the side of morality and from that of religion, we are brought to recognise the unity of God with man as a spiritual being. In other words, morality and religion are but different manifestations of the same principle. The good that man effects is, at the same time, the working of God within him. And while man's moral endeavour is thus recognised as the activity of God within him, it is also implied that the divine being can be known only as revealed, and incarnated, in a *perfect human character*. It was a permanent conviction of Browning, that

"The acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it."

So far from regarding the power in the world which makes for righteousness, as "not ourselves," that power is known to be man's true self and more, and morality is the gradual process whereby its content is evolved. And man's state of perfection, which is symbolised for the intelligent by the term *Heaven*, is for Browning

"The equalizing, ever and anon,
In momentary rapture, great with small,
Omniscience with intelligency, God
With man—the thunder glow from pole
to pole
Abolishing, a blissful moment-space,
Great cloud alike and small cloud, in one
fire—
As sure to ebb as sure again to flow

When the new receptivity deserves
The new completion."

Thus does the poet wed the divine strength with human weakness; and the principle of unity, thus conceived, gives him at once his moral strenuousness and that ever-present foretaste of victory, which we may call his religious optimism. For on this principle depends its worth as a solution of the enigma of man's moral life.

THE PRINCIPLE OF LOVE.

God! Thou art Love! I build my faith
on that!

We have seen that Browning was aware of the conflict of the religious and moral consciousness, but he did not hesitate to give to each of them its most uncompromising utterance. It is on this account that the poet is instructive; for whatever may be the value of compromise in practical affairs, there is no doubt that it has never done anything to advance human thought. He religion is an optimistic faith, a peaceful consciousness of the presence of the highest in man, therefore in all other things. Yet he does not hesitate to represent the moral life as a struggle with evil, and as a movement through error towards the highest good which is never *finally* realised. He saw that a good man is always both moral and religious. He knew that the ideal apart from the process is nothing, and that a "God beyond the stars" is simply the unknowable. He knew, too, that the ideal is not *merely* the process, but also that which starts the process, guides it, and comes to itself through it. God, emptied of human elements, is a mere name; but, at the same time the process of human evolution does not exhaust the idea of God. The process by itself, i. e. mere morality, is a conception of a fragment, a fiction of abstract thought; it is a

movement which has no beginning or end.

It was in this way that Browning had to trace back the moral process to its origin, and to identify the moral law with the nature of God. It is this that gives value to his view of moral progress as reaching beyond death to a higher stage of being, for which man's attainments in this life are only preliminary.

"What's time? Leave *Now* for dogs and opes,
Man has *Forever*."

The poet lifts the moral ideal into infinitude, and removes all limits to the possibility and necessity of being good. The process itself is good. Moral activity is its own bountiful reward; for moral progress, which means struggle, is the best thing in the world or out of it. To end such a process, to stop that activity, were therefore evil. But the process cannot end, for it is the self-manifestation of the Divine Life. The process cannot exhaust the Absolute, and it is impossible that man should be God. And this process is the process of the absolute, the working of the ideal, the presence of the highest in man as a living power realising itself in his acts and in his thoughts. By lifting the moral ideal of man to infinitude the poet has identified it with the nature of God, and made it the absolute law of things.

What is, then, that principle of unity between the divine and the human? What is the principle by means of which Browning sought to reconcile the moral and religious elements of human life? The poet has one answer to this question—an answer given with the confidence of complete conviction. The meeting-point of God and man is love. Love, once for all, solves that contradiction between them which has embarrassed the world for so many ages. A life inspired by love is the most perfect form of goodness. Such

is the perfection and glory of this emotion, when it has been translated into a self-conscious motive and become the energy of an intelligent will, that it lifts him who owns it to the sublimest heights of being.

"For the loving worm within its clod,
Were diviner than a loveless God
Amid his worlds, I will dare to say."

This same love not only constitutes the nature of God and the moral ideal of man, but it is also the purpose and essence of all created being, both animate and inanimate.

"This world's no blot for us,
Nor blank; it means intensely and means good."

"O World, as God has made it! all his beauty,
And knowing this is love, and love is duty,
What further may be sought for or declared?"

In this world then "all is love, yet all is law." Even the very wickedness and misery of life are brought into the scheme of good, and, when rightly understood, reveal themselves as its means. Thus, the poet brings the natural world, the history of man, and the nature of God, within the limits of the same conception. The idea of love solves for Browning all the enigmas of human life and thought.

"The thing that seems
Mere misery, under human schemes,
Becomes, regarded by the light
Of love, as very near, or quite
As good a gift as joy before."

In Browning's philosophy of life, love plays the part that Reason fills for Hegel, or the Blind Will for Schopenhauer. Browning is as fearless as they are in reducing all phenomena into forms of the activity of his first principle. Love not only gave him firm footing amid the wash and welter of the present world where time spins fast, life fleets, and all is change, but it made him look forward with joy to "the immortal course."

Love is no accident in man's history nor a passing emotion. It is rather a constitutive element of man's nature, fundamental and necessary as his intelligence. Man is meant to love as well as to think, to be virtuous as well as to have knowledge. It is possible that reverence for the intellect may have led men, at times, to attribute the evolution of the race too exclusively to the theoretic consciousness, forgetting that, along with reason, there co-operates a twin-power in all that is best and wisest in us, and that a heart which can love is as essential a pre-condition of all worthy of attainment as an intellect which can see. Love and Reason, or the reason that is loving or the love that is rational, are equally primal powers in man, and they reflect might into each other: for love increases knowledge and love. It is their combined power that gives interest and meaning to the facts of life, and transmutes them into a moral and intellectual order. They together are lifting man out of the isolation and chaos of subjectivity into membership in a spiritual kingdom, where collision and exclusion are impossible, and all are at once kings and subjects.

Just as reason is present as a transmuting power in the sensational life of the infancy of the individual and race, so is love present amidst the confused and chaotic activity of the life that knows no law other than its own changing emotions. Both make for order, and both grow with it. Both love and reason have travelled a long way in the history of man. "For," as Emerson well said, "Love is a fire that, kindles its first embers in the narrow nook of a private bosom, caught from a wandering spark out of another heart, glows and enlarges until it warms and beams upon multitudes of men, and women, upon the universal heart of

all, and so lights up the world and all nature with its generous flames."

Both Love and Reason alike pass through stage after stage; always away from the particularity of selfishness and ignorance; into larger and larger cycles of common truth and goodness, towards the full realisation of knowledge and benevolence, which is the inheritance of emancipated man. In this transition, the sensuous play of feeling within man, and the sensitive responses to external stimuli, are made more and more organic to ends which are universal, *i. e.*, to spiritual ends. Love which in its earliest form, seems to be the natural yearning of brute for brute, appearing and disappearing at the suggestion of physical needs, passes into an idealized sentiment, into an emotion of the soul into a principle of moral activity which manifests itself in a permanent out-flow of helpful deeds for man; when thus sublimated, love represents one side, at least, of the expansion of the self which culminates when the world beats in the pulse of the individual, and the joys and the sorrows, the defeats and victories of mankind, are felt by him as his own. It is no longer dependent merely on the incitement of youth, grace, beauty, whether of body or character; it transcends all limitations of sex and age, and finds objects on which it can spend itself in all that God has made, even in that which has violated its own law of life and become mean and pitiful. It becomes a love of fallen humanity, and an ardour to save it by becoming the conscious and permanent motive of all men.

The history of this evolution of love has been written by the poets. Every phase through which this ever-deepening emotion has passed, every form which this primary power has taken in its growth, has received from the poets its own proper expression. The poets have

made even the grosser instincts lucid with beauty; and, ascending with their theme, they have sung the *pure passion* of soul for soul, its charm and its strength, its idealism and heroism, up to the point at which, in Browning, it transcends the limits of finite existence, sheds all its earthly vesture, and becomes a spiritual principle of religious aspiration and self-surrender to God.

Browning nowhere shows his native strength more clearly than in his treatment of love. He has touched this world-old theme with that freshness and insight which is possible only to the inborn originality of genius. Every poet has handled this theme in his highest manner. But, in one thing, Browning stands alone. He has given to love a moral significance, a place and power amongst those substantial elements on which rest the dignity of man's being and the greatness of his destiny in a way which is without example in any other poet. And Browning has done this by means of that moral and religious earnestness which pervades all his poetry. The one object of supreme interest to him is the development of the soul, and his penetrative insight revealed to him the power to love as the paramount fact in that development. To love, the poet repeatedly tells us, is the sole and supreme object of man's life; it is the one lesson which he has to learn on earth; and, love once learnt, in what way matters little, "it leaves completion in the soul."

Love, once evoked, once admitted into the soul,

"Adds worth to worth,
As wine enriches blood, and straightway
sends it forth,

Conquering and to conquer, through all
eternity,
That's battle without end."

This view of the significance of love grew on Browning as his knowledge of man's nature and destiny became fuller and deeper, while, at the same time, his trust in the intellect became less. In *Paracelsus*, love is definitely lifted by the poet to the level of knowledge. Intellectual gain, apart from love, is folly and futility, worthless for the individual and worthless to the race. Knowledge without love is not *true* knowledge, but folly and weakness.

This faculty of love, so far from being tainted with finitude, like knowledge, so far from being mere man's, or a temporary and deceptive power given to man for temporary uses, is itself divine. In contrast with the activity of love, omnipotence itself dwindles into insignificance, and creation sinks into a puny exercise of power. Love is the central energy of God's being.

Browning never forgets this moral or religious quality of love. So pure is this emotion to the poet, "so perfect in whiteness, that it will not take pollution; but, ermine-like, is armed from dishonour by its own soft snow." In the corruptest hearts, amid the worst sensuality, love is still a power divine, making for all goodness. When it is kindled into flame by an elicit touch, and wars against the life of the family, which is its own product, its worth is supreme. He who has learned to love in any way, has "caught God's secret."

(To be continued.)

M. M. SHROFF.

The Cream of Knowledge.

Lokesha chaitanyamaya ádideva
Sreekánta Vishno bhabadágnáiba :
Prátah samutháya taba priyártham
Samsár játrá anubartayishye.
Jánámi dharmam na cha me prabriti
Jánámyadharmam na cha me uribritih :
Twayá Hrishikesha hridisthitena
Jathá nijuktoshmi tathá karomi.

Vishnu Puran.

“**BY** order of Thee and for Thy satisfaction, O Lord of the spheres, who art consciousness pure and simple, the giver of rewards according to actions, the abode of beauty and the soul of the universe, I shall tread the way of the world after getting up from my bed. I know the path of virtue but I have no bent for it neither have I any disinclination for the evil for I have given up all personal desire and considerations of gain and loss; what you, living in my heart, will direct me to do, I shall do. My independent will ceases from this moment.”

The mental attitude of every true Hindu in this world is expressed in the above Sloka. It is the substance of his knowledge—the practical application of the theory. His Vedas, Srutis, Smritis, and Purans contain but the above philosophy for the living of life here—to frame and guide his thoughts and acts. He is required every morning to repeat it before rising from his bed, that he may remember and reduce it into practice in all his exertions during the day.

In the following lines has been attempted a short explanation of the philosophy and reason which lead to the formation of such an attitude of the mind.

No sane man can deny the existence, usefulness and supreme

potency of the Law of Karma. It is the most convincing proof of the existence of the Supreme. He that has watched a single year of his life, the events, the unexpected and unlooked-for that have balked the next moment all previous arrangements and calculations,—when security was reigning peacefully, and untoward things were not even looming ten miles away from the mind's eye, is constrained to admit that his will is but a secretary, an intelligent servant acting under instructions, and no more. Some higher agency overruling the circumstance and the will alike is distinctly seen in every mentionable affair which happens to us. When we read a man's biography what impresses us most is the precision and musical order in which the events unfold themselves moulding the man's character, marking his position in Society. His will and exertions are but secondary. How many instances of this all-potency of the Law of Karma we find in our daily life and history! The arrangement of events and opportunities of no 'ifs' and 'buts'—they could not have been otherwise. They bear marks of a hand only vastly intelligent but powerful alike. Clive needs be a rough and soldierly fellow. Fine learning won't suit him—however solicitous his parents and friends might be about it. He

won't go to school but play all sorts of devil's tricks simply to enable him not to be fit to get a suitable appointment in his own country. His attempts to blow out his brains also must needs be futile. Look how the Law throws dust in men's eyes! In the quiet garb of a clerk Clive comes out—only to ripen into a general! Did any one ever dream of that? Thus we see all our calculations and determinations are like the gorgeous hues of a sun-set, that melt and vanish and give place to another at the second glance.

We are meeting thousands of cases like this—and many more surprising—every day where the hand of the Supreme is clearly visible. No amount of fine-spun theories explaining God or Law of Karma away can stand—in truth *no other theory* excepting this can be tolerated even for a single moment by a man having a grain of common-sense in him. The greatest calculator has no prescience—is in reality more blind than darkness when trying to find out his way in this region. The existence, usefulness and potency of the Law of Karma go without a saying.

In this connection we will say one thing more—that of the inequality and difference between man and man. This inequality in the world admits of one explanation only—keeping our idea of a Supreme God intact and consistent—and that explanation is the pointing out of the Law of Karma. The just, impartial and unerring Law of Karma metes out to every one his due. We are in direct touch with God, we are more near to God than to ourselves—for this reason. The Law of Karma is the grand Law of the universe. It is God in relation with His aspect as the created. Silhan Misra the author of the well-known *Sānti-Satakam* dismisses with scant grace all Devas and the four-faced Brahma himself from the

Mangalācharan of his book, on the ground that the Devas themselves are slaves of Karma and Brahma cannot go against it even if he likes; so there is no necessity of propitiating them and he glorifies and throws himself unreservedly at the mercy of the Law of Karma.

Once this theory is understood properly and made a part of ourselves the path of life becomes shorn of its thorns and there remain only the roses strewn soft and fragrant. For as soon as he perceives the existence and function of this Law, his care as the thinker and doer necessarily vanishes, leaving him only to give effect to those matters what come in succession according to his Karma. Him no earthly state can any longer move for joy or pain, for what are these to one who is desireless! He that has a hope to fulfil or a desire to satisfy care for the advantages and disadvantages of circumstances and is affected by their influence. How can favorable or unfavorable circumstances fulfil or frustrate the object of a person who has no desire at all! And how can a person desire any more either for the sweets of this life or the one to come who is convinced that desire breeds Karma, and if he goes on desiring and struggling against the Law of Karma he will be but adding a hundred fold to his store of past Karma, perhaps one of which has encased him in the present fleshy sheath. He will never be able to see the end of this chain of birth and death and shall have to travel from body to body from the dawn of one creation to its end and so on. He therefore no longer tries to swim against the tide of Karma. Neither does he wish to get rid of *Samsar* to go to the Himalayas for earning his salvation, nor does he become the least attached to the enjoyments of the world. He cannot give up his work, for that will

not only be creating a fresh desire but will be a vain struggle against the Law of Karma. "*Taba Priyār-tham*" means "in obedience to you." How can we obey God but by submitting to whatever he sends us with indifference? We can conceive no other way of getting into his favour. When we want to fly from the Law of Karma we do his *apriya* (or incur his displeasure if we can say so). Thus all our cares and worries vanish, all the hard knots of life are opened, seemingly undeserved misery, unrequited villany and every sort of incongruity at which the mind of man is apt to rebel against a just God—are all of them solved satisfactorily and the whirlpool of misery is converted into a lake of calm. The Bhakta and Gyani are both of them enabled to meet on a common ground. This point is its special recommendation or this is the way of Truth. When the Bhakta (a person who worships God in the thought that they are essentially different) comes to cognize the action of this Law, the direct hand of God, he submits with a cheerful heart to its pleasure. He knows full well that what is to be will be and he resigns his will in all acts. He knows that every event which occurs to him—for he has *wholly* given up his desires—occurs only for his accumulated past Karmas, and every item of exhaustion is a source of great pleasure and encouragement to him. To him are weal and woe equivalent, respect and insult cannot move him, he is the identical man—whatever may be his professions—who lives the Vedanta. Sure that with the spending up of the energies locked up in past lives he will again stand face to face with his Beloved; he exclaims in the fulness of his heart—*yat bhābyam tat bhābatu Bhagabān purba karmānuru-pam—O Bhagabān*, let what is in my previous Karma come to pass! And thus his life is in a continued

flow of the "peace of God that passeth all understanding."

This attitude is not only the most beautiful but unassailable from a strictly philosophical point of view. If the existence of the law of Karma is admitted, it is also admitted that no will can withstand or alter its course. What is to be must come to pass. So the struggle and personal exertion of man to mend his matters are not only futile in the present—causing discontent and pain, but also sow the seeds of re-carnations in the future. The foolish attempt of man to struggle against the law of Karma is thus seen to entail a double loss on his head. It may be argued that if man gives up all desires he should necessarily have to give up all attempts and works. Not so, he is directed to act according to the Shastras:

"Tasmāt shastram pramānante
Kāryā kārya babasthitau;
Gñātvā shāstra biddhānoktawam
Karma kartum ihārhasi."

Gita Ch. 16. Sl. 24.

"Shastra is the authority that will point out to you what you shall do and what you shall not. Knowing the rules stated therein, you are to act in this world."

A full code of the rules of action has been given there for his guidance and no one than he could follow them so literally—for he has no personal desire. The man who works without any hurry and flutter in his mind must necessarily be the best worker. And here again we find the high excellence and truth of this system. A negation of will as well as the best means of perfect work are ensured side by side.

Further, a complete negation of will, a joyous and voluntary negation of will, is thus seen to be the basic principle of this system,—the identical thing preached by eminent philosophers of the west. And this negation of will is shown not as a

matter of prudential choice but as a matter of natural necessity, a matter of course in the economy of life, for the person wishing for his best both here and the life to come. It is shown as a grand Law obtaining from the beginning of the universe and not as a happy design of the brain. Herein lies its beauty and glory.

The Gyani (a person who worships God in the thought that they are essentially one) looks upon the action of this Law as perfectly natural and inevitable and therefore with complete equanimity. For the desires he generated in a past-birth need fructify, for his desires are the desires of God, and of sure effect, so he has little to do but to be desireless and smile at the varying faces which fortune wears before him. He stops all additions to his accumulated store—that is all. The action of the Law, the Law itself and the effects are all Satchidananda in his eyes. The diversity which he perceives with his senses he knows to have originated from ignorance—his past desires, when they will work out their strength, he will be free. His dream will vanish and he will regain his working conscious existence in bliss.

Bhrānti baddha bhabet jībo, bhrānti Mukto Sadāsivah.

Gyan Sankalini Tantra Sl. 47.

Chained with ignorance, it is jiva, free from ignorance—it is Shiva (Brahm.)

Thus it is seen that the cognition of the Law of Karma or God in relation with his aspect as the created, leads a wise man to the following resolution,—“By order of Thee and for Thy satisfaction, (i. e. in obedience to the Law of Karma) O, Lord of the spheres, who art consciousness pure and simple, the giver of rewards according to actions, the abode of beauty and the soul of the universe, I shall tread the way of the world after getting up from my bed (otherwise, I shall be creating a desire and foolishly attempting to baffle the ends of the all-just and all-powerful of Law of Karma). I know the path of virtue,* but I have no bent for it, neither have I any disinclination for the evil, for I have given up all personal desire and consideration of gain and loss; what you, living in my heart† will direct me to do, I shall do. My independent will ceases from this moment. My negation of will is confirmed and with it has vanished the chance of contracting fresh Karma. As soon as all my past Karmas are exhausted, I shall be freed; and if he can fully act up to it, he is then said to be in possession of the cream of knowledge.

A. H. B.

* Cp: Mahanirvana Tantra Ullas 14. Sl. 110.

† Cp: Gita Ch. 18. Sl. 61.

A Counsel.

1
Let each man learn to know himself ;
To gain that lesson let him labour ;
Correct those failings in himself ;
Which he condemns so in his neighbour !

2
How lenient our own faulds we view,
And conscience' voice so softly smother ;
But, oh, how harshly we view
The self-same failings in another !

3.
And when you meet an erring one,
Whose deeds are blameable and thought-
less,
Consider ere you cast the stone
If you, yourself, be pure and faultless !

4.
Oh, list to that small voice within
Whose whisperings oft make men con-
founded,
And trumpet not another's shame ;
You'd blush deep if your own were
sounded.

5
Or in self-judgment if you find
Your deeds to others are superior,
To you hath Providence been kind, —
As you should be to those inferior.

6.
Example sheds a genial ray
Of light, that men are apt to borrow ;
So first improve yourself *today*,
And then improve your friend *tomorrow*.

7.
Let each man learn to know himself ;
To gain that lesson let him labour ;
Correct those failings in himself,
Which he condemns so in his neighbour !

PASCHAL BEVERLY RANDOLPH.

A Study of Bhagabat Gita.

CHAPTER XVIII.

THE last Chapter of the Bhagabat Gita contains the pith and substance of the whole book. In its opening verse Arjuna asks Sree Krishna whether the doctrine of the renunciation of works includes the renunciation of the works of a spiritual nature. In reply Sree Krishna assures him that those spiritual works which lead to the purification of the mind should never be abandoned though these works should be performed without having regard to the fruits thereof. Renunciation means not the renun-

ciation of work but of its fruit. Man is incapable from the very constitution of his nature to renounce work altogether. On the one hand, *âtma* (being shapeless) does never perform any work whatever; on the other hand, the unceasing action of *Prakriti* (nature) brings about the various changes going on around us. It is *Prakriti* which works but not the *real* man. Distinct realization of this fact produces emancipation. This is known as *âtma gnân* or the knowledge of self. A man possessed of this knowledge gets rid of the

sense of egoism and is placed far above the pair of opposites viz., virtue and vice.

From verse 20. we have a description of three different kinds of *Gnan* (knowledge) viz. Sâtvic, Râjasic, and Tâmasik. The knowledge by which we find one infinite consciousness reflected in various *Upâdhis* is called Sâtvic. The sense of difference in the phenomenal world is called Râjasic knowledge. The knowledge that God is limited by idols of wood and stone only is called Tâmasic. Again the performance of an action without any reference to the fruit thereof is termed Sâtvic action; action with attraction for its fruit is called Râjasic action; action done in the moment of an impulse without any consideration whatever is called Tâmasic.

From verse 37. we have a description of the three kinds of happiness. That which seems bitter in the beginning but turns out pleasant in the end is called Sâtvic happiness; that which appears to be pleasant in the beginning but ends in bitterness is called Râjasic happiness; that in which there is a complete want of knowledge and of pain and pleasure is called Tâmasic happiness. There is no being in the universe who is free from one or other of these qualities.

In verse 41. it is clearly stated that the division into four castes is based upon the difference of qualities among different persons. The chief characteristics of an ideal *Brahman*, *Khetria*, *Baisya*, and *Sudra* are enumerated later on. It is evident from these lines that a *Jiva* (human monad) after death reincarnates into that caste to which it is suited by its *Karma*. Otherwise it is difficult to explain the working of the *Karmic* law. The birth of a *Jiva* amidst a particular surrounding is not the work of chance but of an unerring law.

Let us grant for a moment that the division of the Hindus into four castes is of an artificial origin. Suppose, that a very religious-minded *Sudra* dies. At the time of his re-birth his *Karma* will draw him into a surrounding which suits him best. He will, therefor, be born as a Brahman. So even granting that the division is at first artificial we can not, but conclude that in course of time the *Karmic* law will make the division natural.

In verse 60. Krishna asks Arjuna to fight the battle out because the past *Karma* of Arjuna will compel him to fight in spite of his unwillingness. The opinion of Gita in here passed as regards the doctrine of Free-will and Pre-destination. It is clearly stated here that the effect of past *Karma* is superior to Free-will. The past *Karma* of Arjuna, it is said, will force him to take up arms against his relatives. Delay to fight is, therefore, of no avail. In verse 61. it is stated that God pulls the string from behind through the instrumentality of the *Karmic* law and ignorant man foolishly thinks that he is the worker. Hence arises his suffering from good and evil *Karma*. Ignorance is the cause of universal suffering. When this ignorance is removed suffering ceases and good and evil come to an end.

The last verse is remarkable. It is clearly stated therein that even if a man leaves all religious observances, devotion to God will alone procure emancipation. Here ends our study of the eighteen chapters of the Bhagabat Gita. The main point in which this work lays so much stress is *Karma yoga*. It should be clearly borne in mind that the latter does not mean the renunciation of work, but the renunciation of the fruit of work. In other words, we are directed not to be affected either by joy or sorrow at the success or failure

of our attempts or by worldly accidents. The *Karma yoga* must necessarily be practised *in the world*, and amidst the conflict of worldly interests. Karma yoga must be coupled with an intense love of God.

The result of Karma yoga is as follows:—The mind of man will begin to be slowly purified on account of non-attachment to the fruit of work, till a spiritual level is attained in which it will shine by its own light only. This is known as *âtma gnan* or the knowledge of self. *Gnan* (knowledge of self) is, therefore, the result of *Karma yoga*, the effect of which the purification of mind is the cause. This

is one of the paths recommended in the Gita and is called *Yoga Buddhi* and is suited to the majority of mankind.

The other path (Cp. Sloka 39. Ch. II) is called *Sankhya Buddhi*. The Sankhyas discard work altogether and in *Gnan* they unite their individuality with the infinity of Brahman. This is known as *Karma Sannyasa*. Sankaracharya himself followed this path for attaining *Moksha*. One must leave the world altogether in order to follow this path. Though both these paths produce *Mukti*, the former is recommended in the Gita for the men of the *Kaliyuga*.

The World's Congress of Religions.

FIVE THOUSAND YEARS ago the Kali Yug or Iron Age, of the Aryan Race began. The Guardians of Humanity, those Masters who constitute the Great Lodge of Adepts and Mahatmas, foreseeing the dark period of spiritual depression which was to follow, sent to the aid of humanity, one of the greatest of Avatars, or spiritual Teachers, Krishna. His death marked the beginning of this cycle, the first five thousand years of which will close in 1897. The key-note of truth thus sounded seems to have lost little of its original force for more than two thousand years, and not until the time of Buddha was the condition of mankind such as to demand a restatement of the old truths. Within two hundred and fifty years of his death, during the reign over India of the great and good Buddhist king, Asoka, conceptions of men had already become,

owing to the onward rush of the Iron Age, so diversified that this king called together the first Parliament of religions of which we have any authentic, exoteric record. This might doubtless be classed as a purely sectarian, or Buddhistic Congress; yet it was more. Early Buddhism, even an Max Muller admits, was but a very slightly modified Brahmanism, and only grew into a rival of that religion with later times and as Brahmanism became more and more corrupted by caste, and by creeds and ceremonials which gradually buried its original philosophy under a mass of metaphysical rubbish. So that this Congress assembled by King Asoka, being convened before any real separation into sects, was practically a World's Congress of Religions, especially as we learn from the inscriptions of this king that perfect tolerance of religious opinion was commanded

to be observed throughout all his domains. There have been many religious assemblages since; notably, that of Constantine, in which Christianity received a far more dreadful betrayal than followed upon the kiss of Judas; but that truth had become too deeply buried, the grip of the Iron Age too firm, for any universal Congress. That such a Congress has actually been convened, and in a Christian country, is a most hopeful sign of the times. That it has been due to the Theosophical Society, or, rather to those Masters who are the Real Founders of the Theosophical Society, there can be but little doubt. It matters not who are the direct agents, it is the Theosophical Society which has forced attention to, and recognition of, these humane, divinely ethical supremely philosophic "Heathen" religions of the East. Its literature, its—to the West—strange theories of Karma, reincarnation, brotherhood, evolution and so on, have permeated every avenue of human thought, until the every stage draws dramas from this source. Men have pondered in their hearts if its doctrine of the real brotherhood of man and of the common origin of all religions could be true, until the result of the mighty wave of interest so aroused people that the Parliament of Religions was made possible.

What was intended by this Parliament, and what was accomplished? The object of the founders was to have every religion represented upon the floors of the Parliament by that religion's best and most learned expounders. In the way, it was intended to contrast the great religions of the world, with the hope that the most tolerant and most enlightened people would find in them many great and similar truths. There was also a hope, probably, among those who attended, that each representative religion would be shown to be the best. So

that the rivalry of our Western civilization, which makes us take each other by the throat in our efforts to get ahead of our fellow-men, appeared even in this, the Parliament of the World's Religions. But something more than this was accomplished. For, when all of these religions, Buddhism, Christianity (represented by its numerous sects), came together and talked their faiths over in the presence of that great gathering and of each other, it was evident that there was in every religion so much that was common to all, that a spirit of tolerance for each other's opinions and a recognition of the underlying brotherhood of humanity was undoubtedly the chief result.

The Parliament at large was such a vast thing that it goes far beyond the power of any one person to report it. The Theosophical Congress was allowed two days, Sept. 15th, and 16th, and it may be interesting to give some data as to where, when, and how it met, and the *personel* which constituted this our own Congress. The place of meeting was in a new building, the Art Palace, upon the Lake Front, at the foot of Adams Street, Chicago. This building consisted of a number of halls, some of them moderate in size, some larger, the two principal ones, being capable of holding at least three thousand people each. It was characteristic of this civilization, and an object lesson upon the teachings of Theosophy in relation to the higher and lower consciousness, that at this Congress for the spiritual unification and elevation of mankind, the voices of the speakers should have been almost drowned out by the rush, roar, and hurry of the competitive traffic of our age. Right in the rear of the building, ran the tracks of the Illinois Central Rail Road, and there was such continual uproar among the engines and cars, that, in the very midst of

the deepest philosophical and spiritual discussions, the voices of the speakers would often be drowned by the "business" Babel of our nineteenth century competition, thus forcibly illustrating the teaching of Theosophy that this sense-consciousness of ours in its violence and uproar, is the means of either dimming or entirely preventing us from hearing the voice of our Spiritual or true Self.

At first, the Theosophists were assigned a hall with a capacity of about 250. In five minutes after the doors were opened it was filled to overflowing. Then the managers gave us a hall capable of holding 1,500 people; but in a few minutes that, too, was jammed and then they assigned us two halls adjoining, in which to hold overflow meetings. It was most gratifying to us and to the Managers of the Society to find such an intense interest in Theosophy, and such remarkable audiences. We began in the 1,500 hall, and, for the last two sessions of the Congress, we were transferred to one of the larger halls, capable of holding three thousand people, and we filled it completely. Without attempting to convey any contrast between our Convention and others, the truth may be told at all times. It so chanced that, at the Sunday night upon which we held one of our principal meetings, the Presbyterians had their principal gathering in an adjoining hall. Now, the Presbyterians is a great sect, and has spent millions of dollars in attempting to convert the heathen, some of whom were represented upon our platform. It has no peer in the amount of money expended for church purposes; the great Methodist Church even coming second. There were many of the Church's noted preachers on hand that night, to deliver lectures in that hall. Our hall was packed full and, while Mr. Judge was speaking,

Dr. Barrows, the Chairman of the entire Parliament came upon our stage, asked him to pause a moment, went forward upon the platform, and said that owing to the fact that it had been announced in the city that the Presbyterians would hold their Congress in that hall, instead of the adjoining one, there was no question but that many had gotten into the wrong place; that there was no audience in the other hall to listen to those men who had come so far to speak, and in justice to them he requested that all who were there by mistake would follow him out. He marched out with a great deal of confidence, as it seemed to us, but not a single soul followed him, and when they opened the doors to let the Doctor out, twenty-five or thirty came in to our already packed hall. And this twenty-five or thirty represented almost as large an audience as had gathered to hear the Presbyterian divines, for we were told that less than hundred were in the adjoining hall. This but illustrates the hold which Theosophy has upon Western thinkers.

Now, as to the *personel* of our Congress. Upon the platform, at one time, were to be seen prominent representatives of Brahmanism, Buddhism, Christianity and modern Agnosticism, as well as those who had been identified with many of the Protestant faiths, with Spiritualism and other isms. First came Professor Gyanendra Nath Charkavarti, a Hindu high caste Brahman. He was, it seems to me, the central figure of the entire Congress. Even Annie Besant, with all her wonderful oratorical powers and great reputation, certainly had to yield the palm on this occasion to Professor Charkavarti. Picture to yourselves a large, portly man, weighing, perhaps, over two hundred pounds, of a yellowish cast of countenance, quite light for a Hindu, with a most beautiful,

spiritual expression when you caught his eye ; but who when not speaking or conversing seemed to retire within himself as though a veil dropped over his eyes and he communed with higher intelligences. He was a most remarkable man ; his eloquence was simply marvelous. His command of the English language was greater than that of any speaker there, although he was a foreigner and a "heathen Brahman." He is professor of mathematics in the college at Allahabad, India, brought over by the Theosophists of England and America to represent Brahmanical Theosophy at this Congress. And he did it grandly and well. His enunciation was clear and beautiful. He spoke in a high pitch, not using a single word in the chest register common to English speaking people. This had a peculiar effect at first, but after a few minutes, when one had caught the rhythm of his intonation and the poetry of his language, it was like the most beautiful music. He had a peculiar way of dwelling on the letter M. Every time this letter occurred, he rang it out or dwelt upon it in a way which produced the most remarkable effect. It almost seemed as though he was using it as a mantram, giving this intonation with an object beyond the mere verbal meaning ; although this may not have been so. But the effect was marvelous. There was in the appearance of Professor Chakravarti a peculiar lightness and spirituality which, connected with a stout personage, carries with it the impression which we so often get from Catholic priests. Physicians know that celibacy has a certain well marked effect upon the physique, and these priests bear upon them the impress of this chastity. This expression of perfect purity coupled with the greatest physical and intellectual strength Professor Chakravarti had in a marked degree.

It seemed as if all struggle against the lower nature had been long unnecessary, so completely was spirituality dominant.

Next in interest to Professor Chakravarti came Annie Besant. It is useless to attempt to describe her ; most of you have seen her ; many of you have heard her, and know what a master of eloquence she is. It was considered a great acquisition by the managers of this Congress when she consented to come and speak at Chicago. She was at her best. Seldom has a tide of eloquence ever flowed from human lips greater than came from those of Annie Besant. She fairly divided the honors with Prof. Chakravarti. The principal topics were assigned to these two ; they came to present Theosophy to the West, and they did it well.

William Q. Judge was there as the head of the American Section, and he also did grandly. While not possessing the eloquence of Mrs Besant, nor the beautiful, poetical imagery of Prof. Chakravarti, there was that running throughout all his talks which appealed to the common sense of his audiences. He presented Theosophy in the light of reason, and drove it home to his hearers by the use of the most common, simple and plain language. He was a power throughout the entire convention.

Following him was Miss Muller, representing Christian Theosophy : going upon the platform as an avowed Christian, and doing her part successfully. Then came Dr. Buck, of Cincinnati, one of the foremost Theosophists, as also one of the foremost scientists, of to-day.

Then came our good and learned Buddhist Brother, H. Dharmapala, bringing home to Western hearers some of the beautiful conceptions of, as well as historical truths about, that great religion.

Mrs. Cooper-Oakley was also there,

and Claude Wright from London; Bro. George Wright of Chicago, had charge of local matters during the entire proceedings, and to his efforts the success of the Congress was largely due. Besides, there were Theophists from the East, from the North, from the West and from the South—a most complete gathering of the clans.

When we come to the topics of the Congress, Theosophy along general lines was assigned to Professor Chakravarti, William Q. Judge, and Annie Besant. If one were to attempt to give each of these his proper position in presenting its teachings to the public, one would say that Professor Chakravarti represented the spiritual element, William Q. Judge the intellectual element, and Annie Besant the emotional element throughout the proceedings, meaning all the time, by these terms, their very highest expression and also, that each of these three touched upon all these different elements. But it was Professor Chakravarti's duty, and delight as well, to present to those audiences something of the Theosophical conception of spiritual life; it was Mr. Judge's work to present Theosophy intellectually and from the common sense standpoint; and it was the part of Annie Besant to bring it home to the hearts of men and show them that all are really brothers. It seemed as though Professor Chakravarti wished to show the relation of man to spirit; Mr. Judge, the relation of man to man; Dr. Buck the relation of man to science; Mrs. Cooper-Oakley, of man, the microcosm, to the macrocosm; while my own topic was the relation of man to life and death.

In doing this Prof. Chakravarti presented, in the most beautiful imagery and the most poetical language, a description of the higher conscious states. He showed us how the clamor of the senses des-

troyed or inhibited spiritual perception upon lower planes, and how necessary it is for man to retire within himself, to still all this clamor and turmoil of the senses, before the inner, spiritual vision can dawn. He alluded to the difficulty with which the true spiritual knowledge from the inner nature of man was conveyed down to and through this sensuous plane, and pointed out the fact that this was the reason for differences in existing religions. One has to still all these lower vibrations which so disturb the repose of the soul, before he can rise above the domain of materiality, and when one does so rise, and obtains a glimpse of spiritual truths, and attempts to impart these for the benefit of mankind, he has to put his teachings in the language of sense perception, and, in the very attempt to do so, many divergences must arise in our conceptions of these spiritual truths, so entirely dissociated from sensuous perception. And he brought it out clearly that we ought to exercise tolerance towards each other's conceptions and religious beliefs, because of this difficulty of bringing them down to this plane. Pursuing this subject, he said that the head of the West must be united to the heart of the East. The East has long occupied itself, not with the study of spiritual truths, but with metaphysical discussions of the rubbish which has overgrown the spiritual truths of Brahmanism and Buddhism; and in order to clear his away, it has become necessary to bring the strong intellect, common sense and matter-of-fact knowledge of the West to bear upon the metaphysics of the East, and that by and through this union, both East and West will be greatly benefitted. He showed also how mistaken Max Muller is in claiming that there is no esotericism in the Brahmanical Scriptures. When talking of brotherhood his

similies were remarkable for their beauty. In one instance he likened the spiritual progress of man to a candle, saying that just as the candle, affords light by giving up its own life to the flame which consumes it, so only by the fire of self-sacrifice and the destruction of all the lower nature was it possible for one to benefit mankind.

Annie Besant gave most of her time to arousing in her hearers a realization of the real fact of man's love to man. She related one incident which brought this home very forcibly, and showed the existence of the divine spark in every human being. This was a story of a disaster in one of the English mines. She said she had been appalled, in passing through the village, on hearing the foul and filthy language of miners; in seeing how degraded they were, how they seemed to have entirely given themselves up to their animal appetites and passions; drinking, carousing, dissipating in those ways, which these men, toiling from twelve to fourteen hours a day, deluded themselves into enjoyment. But there was an explosion in the mine, and a fire broke out below, and then these same men, apparently so vile so brutal, so selfish, so lost to all which we consider the redeeming elements of humanity, stood about the mine and actually fought with each other for the privilege of going down. One would say to another, "You have a wife and family, I have none; let me go!" What greater evidence could we have than this, that the divine spark is within each, and that it can and must be made to develop into a real human brotherhood.

Dr. Buck made a most able presentation of the relation of Theosophy to Grecian philosophy, and of Theosophy to modern science showing how far superior, in many respects, are the teachings of Theo-

sophy to those of modern science, and how Theosophy had antedated discoveries which have been recently verified by science.

Miss Muller made a strong presentation of the Christian aspect of Theosophy, showing how Theosophy was the only system of thought which placed woman upon the platform where she belongs—that of perfect equality with man. She paid her respects to St. Paul in not a very complimentary manner. Mrs. Cooper-Oakley made a most learned exposition of the relation of the seven principles of man to the macrocosm, and to the human soul as we find it upon this earth to-day.

As to the lesson of the Congress. One of those Masters whom it is the delight and the pleasure of Theosophists to serve, has said the one thing which Western civilization needed above all others was tolerance. If any of us had been asked what we most needed, we would probably have answered knowledge, or wisdom, or justice. And yet this Being, who represents the very flower of human evolution, selected as that which humanity most needs to-day, a *tolerance* for each other's religious beliefs. And this was the great lesson of the Congress. The fact that all the religions of the world were called together in a Christian country, and invited and permitted to state their beliefs freely and fully, and that these were listened to in a spirit of tolerance and a willingness to recognize the good in each, is a most hopeful sign of the times. And this Parliament of Religions has been brought about, as we believe, by the efforts of the Masters, working by and through the Theosophical Society. Twenty-five years ago, such a Congress would have been impossible. Or, if not that, it would have been unsuccessful, or would have broken up in a row, as did many such conven-

tions in the early days of Christianity. But it is the continual hammering at the world which has been done by the Theosophical Society, and the teaching that there *are* common truths in religions, and that men *are* all brothers, which has enabled this Congress to be held. The thousands who attended will take away to their homes something of the same spirit which prevailed during its sessions, where many heard, for the first time, the truths of these great religions, many of them older than Christianity, and many of them grander, purer and more philosophical.

This Congress was the entering wedge, the stepping stone, towards a wider dissemination of the real truth; an effort in the direction of correcting the gross errors and misconceptions which so pervert and

corrupt Christianity. It has also taught people to do that which every Theosophist should make it his duty to do: to seek out the truths common to all religions. We have had enough fighting, enough blood-shed, enough enmity among men, arising from misconceptions of what true religion really is. These misconceptions we have to correct. We have to teach men how they wandered away from the truth which all religions have in common, and to show them how each is trying, in different places and in different ways, to make mankind better, happier, purer and holier. And along these lines can all the religions of the world join hands and work for the elevation of humanity, the first step of which union has been taken in this the great World's Parliament of Religions.

P. T.

Professor Baldwin.

(Continued.)

YOU however are not discouraged. You hunt him up, and by means of promises (and spirits) you get him home. You lie down, and finally get to sleep, but he sings, whistles, and sticks pins in you and because you make up and swear, and throw your boot at him, he says you were not asleep at all, but only *shamming a condition which does not exist*. He never slept, don't know what sleep is, and cannot at all understand nor comprehend your *genuine sleep*. So it is with many so-called testings. Still, some day, I will see you and give you some tests that I am sure you will believe, for you do know a little; but thank heaven I have enough money

and ten miles (actually) of flattering press notices, so I can be totally indifferent to the opinions of the public. My halls are always crowded. When I am well I make (for me) a good deal of money, and I am far more anxious to give a jolly, laughable entertainment, than to prove to a circle of fossilised earthworms that there is another life.

I will, in your individual case, do all I can at any time to meet you, for I admire you as a man and an individual, and therefore would like to gratify you, but I would do so solely because of my admiration for you, and not for "the cause." I haven't yet reached that plane where I can unselfishly fight for an

idea. Many years of nervous illness has made me purely utilitarian, and I candidly confess I will work much harder for £ s. d. than for mere *kudos*.

Mr. W. was courteous enough to read to me much of your letter to him. I fancy you are wrong in thinking that any reply he received could come from my sub-consciousness. He wrote eight questions, folded them all small, and then mixed them all as in a lottery. He then picked up one of the eight and held it in his own hand. His mind is thinking of a query written to his brothers. As a medium I do not know to whom his paper is written. My hand writes, like yours, automatically, and the reply is not in my individuality, nor in his, but is characteristic of the person to whom it is addressed; so characteristic as to be distinctly recognisable long before the signature is seen. There is no chance for sub-consciousness; there is no mention of the name until the signature is put to the communication. The conditions, if willingly submitted to, absolutely prevent chicanery.

Now for the statement of my correspondent. He sent me the original document, which I have returned to him, for the pencil to which he refers was too faint to be reproduced.

WHAT THE BALDWINS DO.

On returning from holidays I found my town in a buzz of excitement over the startling and bewildering performances of a certain Professor and Mrs. Baldwin who were giving an extraordinary entertainment every night for a fortnight at the Public Hall. It was said that Mrs. Baldwin could read the thoughts of persons present in the room and answer questions which they had simply *thought* or which they had written down on paper

and held in the palms of their hand. Many distinguished citizens, writes my correspondent, whom I will describe as Mrs. W.—, had received answers to their questions in this quasi-miraculous way. I was advised to go and see it for myself.

Accordingly, on Wednesday, a fortnight since, I went with my wife and a friend to see this wonderful performance. The first part of the evening's amusement consisted of an entertainment of the ordinary type—music, vocal and instrumental, conjuring, dancing, stump oratory, &c.—a very good entertainment for those who care for this kind of thing, but possessing little or no interest for me. About nine o'clock, however, the professor asked his audience to fix their minds intently on some question they would like to ask, or, better still, to write a question on a little slip of paper—if written at home before coming, so much the better—and hold it in the palms of their hands. Then Mrs. Baldwin, who had previously been mesmerised, was led in blind-folded in a state of reverie, dream, or trance, and covered with a sheet. She was placed on a chair in the middle of the stage.

A PUBLIC TEST.

When all was ready the professor said:

"Now, my dear, tell me what you see."

Immediately, without a moment's hesitation, Mrs. Baldwin replied, "Tell A. B.—"

"Where is A. B.?" called out the professor.

She was found in the audience.

"Well, go on," said the professor to his wife.

Then Mrs. Baldwin delivered the message. Next the professor obtained and read out the question which had been asked, and the answer was found to be a perfectly

rational reply. It showed that Mrs. Baldwin had by some means or other seen, or read, or got an impression first of the question that was asked, and secondly of the answer to it. This was repeated, and some forty or fifty questions were asked; each one by a different person. The answers involved a knowledge of events past and present, and to some extent, future, though Professor Baldwin does not claim infallibility for his wife's predictions in every case. They showed a knowledge of the questioner's name, address, occupation, etc., of towns and cities all over the world, of money, purses, umbrellas etc., stolen, and the name and address of the thief; of the future business career of the questioner, the existence of lost relatives, and the address at which they might be found, etc.

I give the following examples exactly as they occurred in my presence. I afterwards obtained the papers and saw the handwriting in each case:—

(1) "Please tell wears (*sic*) mother Purse is and who stole it.—E. F.—" This was written in ink by a poor girl, apparently at home.

Mrs. Baldwin replied:—"Tell E. F.—I see it stolen to-night in the crush at the door. They are poor. Dear me! two, four, six little children. Eighteen shillings and fourpence was in the purse." The professor pitied the poor girl and gave her eighteen shillings and fourpence to make up the loss.

(2) "Will my husband keep in better health and my son?—Mr. H—; 170, L—Road."

"Well, what else do you see?" said the professor.

"Tell Mrs. H—," replied Mrs. Baldwin, "of 170, L—Road, that her husband *will* get better."

(3) "Beatie C—.—When shall I learn the banjo?"

Reply:—"Tell Beatie C— that she will learn the banjo when she gets a little older."

(4) "Has my baby got the measles?—Mrs. C—."

Reply:—"Tell Mrs. C—, No; her baby has not got the measles."

(5) "Where are the lace curtains which were taken out of the show-room when my sister had charge? Kate H—."

Reply:—"Tell Kate H— I don't see the lace curtains anywhere. I expect they have been destroyed."

(6) "What business shall I be most successful in?—Pollie M—."

Reply:—"Tell Pollie M— she will succeed best in a business where good taste is required, such as millinery."

Several questions were asked by gentlemen and answered, but the great preponderance of them were by women. And so she went on for an hour or an hour and a half. Well, I thought I would try to verify some of these results. So I, called on three persons, two of them personal acquaintances, and found that, as far as I could judge, there was no trickery, no collusion, and no possibility of deception in the matter. I then wrote a short note to Professor Baldwin, requesting the favour of an interview, which he very readily granted.

(To be continued).

BORDERLAND.